Lester Levenson The Way

[Speaker 4] (0:10 - 0:40)

Thank you for ordering these rare recordings of Lester Levinson. The first three tapes were recorded in the summer of 1989. Lester was speaking to a small group of staff at the retreat center.

The last tape was recorded in 1973 at what was called Self Haven. The following session was recorded May 21st, 1989. Enjoy.

[Speaker 1] (0:42 - 2:07)

The way you've been doing it, the track record is going to take almost forever. Because how long should it take to do a three month job? Or three months or less?

In other words, you were not doing it. You were toying with it, playing with it, using it to better what you really want, the world. If you were using it to go to the infinite being that you are, you already would have been free.

Does that make sense? Yes. So what's missing is your want to.

Your want to is the world. And if it's the world, it's the opposite of your unlimited beingness. And each Sunday I've been trying to give you something really substantial to work with.

Can you remember what the first one was? Anyone here remember?

[Speaker 4] (2:08 - 2:11)

The first one was let go of the world and focus on freedom.

[Speaker 1] (2:11 - 3:21)

Right. That's step number one. And it's step number one of the method, isn't it?

You've got to want freedom more than you want the world. Let me change that around a bit. That's the way it was originally.

It seemed to be meaningless to people, so we changed it to you must want freedom more than you want approval or control. Well, approval or control equates to the world. But I think it's better put.

You must want freedom more than you want the world. And if you do, then what's your behavior from there on? Turning your head away from the world and focusing it back on you.

Doing that which is required to detach you from the world and allow your infinite beingness just to be. So step number one is you've got to want freedom more than you want the world. What was the second Sunday on?

Do you remember?

[Speaker 4] (3:21 - 3:24)

Freedom from fear of death. Go for it.

[Speaker 1] (3:25 - 3:26)

Wasn't that the last time?

[Speaker 4] (3:26 - 3:27)

You did it more than once.

[Speaker 1] (3:30 - 7:43)

Okay. The number one hold down is the wanting to survive as a body, which comes out as the fear of dying. Out of that evolves every other feeling.

If I get everyone's approval, I'm safe, I'll survive as a body. If I can't get their approval, I'll want to make them approve of me, so I'll be safe and survive, and that's control. But because you're so fearful of allowing the feelings of the fear of dying to come up, you need to work with approval and control first, and when you release that appreciably, naturally up comes the bottom fear of dying for you to release.

But I think you've done enough on approval and control to directly attack the fear of dying and work on that, and work on that. And when you get stuck, use the how-to and the method. Let go of wanting to change the feeling of stuckness.

If it's a vague feeling, let go of wanting to change that vague feeling, and it releases, and then you can attack the fear of dying feeling. That first little release will allow you to move up to the place where you'll discriminate and realize the fear of dying is only a feeling, and that right now you're equating it to actual death, and that's why you don't allow it up. If you didn't equate the fear of dying to death itself, you'd let it right up and you'd go free in a matter of a week or two.

And it is pushing hard to get up and get out. It's the most suppressed feeling we have. And you're doing a beautiful job of suppressing it and holding it down.

So last time we did something that's been done for the very first time, focus in on the fear of dying feeling. I generally avoid it because most people jam on it rather than carry it through. But I think you're ready, if you're committed, as you say you are, to allow the

feelings of the fear of dying up and allow them to go out.

Did you hear that word, allow? That's just the way it happens. Instead of holding it down, you allow it up and out, because it's trying to push up and out all the time.

Every suppressed feeling is. So when you do it, it's easy. It comes up in waves and goes out until the waves stop and then you're finished.

I want to give you another very practical thing that'll help you go free. And it is this. Whatever you do, whatever you want now, get it by releasing only.

Whatever you want, get it by releasing only. I'm underlining only. Now it might kill you because it's so easy, it drops into your lap.

[Speaker 5] (7:43 - 7:45)

It might kill you. Thank you.

[Speaker 1] (7:48 - 9:11)

Is there anyone who has not experienced getting something with no effort through releasing? So every one of you has experienced getting something just through releasing. No effort, no doing, just releasing.

And it drops into your experience. What's wrong with that? I mean, what's wrong with that?

You've done it, you've done it more than once. And all things are possible when you do it that way. Okay, so the point I'm making now is from here on, everything you want, make it a point to get it via releasing.

Do you think you ought to write that down? I'm afraid you'll forget it the moment I stop talking to you. That means your life is going to be beautiful from here on.

[Speaker 2] (9:11 - 9:12)

Oh God.

[Speaker 1] (9:12 - 9:13)

Oh God is right.

[Speaker 2] (9:14 - 9:17)

We can put away all of our work clothes and tools.

[Speaker 3] (9:18 - 9:18)

Good afternoon.

[Speaker 2] (9:20 - 9:23)

Okay, perfect. Now here comes the lemonade.

[Speaker 1] (9:33 - 11:30)

From here on, get everything you want by releasing. Now what will that do? It'll get you into the habit of releasing.

It'll get you to use it more and more and more until it's natural, like breathing. Now your greatest prize is not going to be the getting of the things that you want, but in your state of beingness. You'll move into that high, high, high state.

Because when you let go, by releasing, it's letting go and letting God. Can God do it? You need money?

Does God have money? He could give you a trillion dollars tomorrow if you would let him. It's just a letting.

And basically it's a letting go of the ego sense, I, me, my, body, mind. Letting go of the ego sense is letting God do it. It's letting the God part of you, your beingness, do it.

That's simple, isn't it, what I've said so far? Okay, what you need is one of these electrical prods that the Chinese authorities used yesterday on the mobs in Beijing to try to break them up.

[Speaker 2] (11:31 - 11:31)

Cattle prods.

[Speaker 1] (11:31 - 11:37)

Cattle prods. They're electric shocks. You know, it's an idea.

[Speaker 3] (11:41 - 12:02)

It just reminded me of things that, that idea on Star Trek movie, where the controllers, which were brains in a glass jar, controlled this population and they had hooked up to every person a gadget and the person, if they thought a wrong thought, it would...

[Speaker 1] (12:02 - 12:05)

Find out where they bought them.

[Speaker 3] (12:05 - 12:13)

Okay. I think that would be very useful. I really do.

Home Depot.

[Speaker 1] (12:15 - 12:53)

Home Depot. Maybe that's what we need to set up here, is a Home Depot with a capital H. H for heaven, highest.

But this is an assignment. From here on, produce everything you want by releasing until it gets to be permanent. When it's permanent, you're awfully close to being free.

[Speaker 3] (12:57 - 13:01)

I'm a little confused. That means we take no action physically?

[Speaker 1] (13:02 - 13:28)

No. In your mind, you take no action. When you release and you let it happen, your body goes through the motions, but you have a sense of being not the doer.

It's not me, but the Father who worked it through me, is the sense. It's letting go of I, me, ego sense and letting God run the body.

[Speaker 3] (13:29 - 13:31)

That's what I did when I didn't have this body.

[Speaker 1] (13:34 - 15:18)

You do it all the time. Things get to be effortless. You'll be surprised.

It's almost like this. Now to lift your arm takes effort. If you release, your arm floats up with no effort.

That applies to everything. There's no effort. When you let go of the ego sense, there's no effort.

It drops into your experience. When you do it enough, you'll learn to create instantly. That means materializing and dematerializing things.

Through this process, you'll learn to materialize. Even gold. Of course, when you got the formula for making gold, you don't want to carry it around with you.

It's heavy. The only thing you think of is what you want, what you need. You produce things for use, not to store up.

Storing up shows uncertainty, a feeling I can't have, so I better build it up for the future.

How many pockets does Babaji have in his...

[Speaker 3] (15:18 - 15:19)

loincloth?

[Speaker 1] (15:26 - 17:05)

They never carry things with them. If they want something, they materialize it. So again, starting today, we get everything we want through releasing.

And I'd suggest you put up a sign in your room. Get everything only through releasing. Releasing.

I think you need to really put it up over your mirror when you look at least once in the morning, wherever it's obvious. Put it up in a very obvious place. Because it's obvious that even though you've released more than once and achieved something dropping into your experience, you have to remember it.

You prefer to do things the hard way. You love to grovel. And this will take you out of your hovel of grovel and help you solve all problems.

[Speaker 3] (17:06 - 17:35)

The thing about we love to grovel, I had an awareness a couple weeks ago. I was asking myself, why don't I let God do it? Why am I struggling?

And the answer came, because if God does it, then you won't get the approval. So that was a very good eye-opener. We don't want him to do it, so we get different.

Look what I did. Look how I struggled to do this.

[Speaker 1] (17:39 - 18:26)

No matter how impossible it was before you released, it became immediately possible when you released. No matter what it was. No matter what it was.

I'm saying that to dare you to think big. I've said so much, and what I've said to you so far, I feel like cutting it now and letting you stay with that. Do you have any questions?

[Speaker 2] (18:29 - 18:50)

I have a question about what the second week was. We covered the first, third, and fourth. I was here that week.

It was the fifth week then. There were several things you talked about. One of the weeks I was gone.

I don't know where I was. I don't know where I was. I went to California.

[Speaker 1] (18:51 - 18:58)

Were you there when we decided to release directly on the fear of dying?

[Speaker 4] (18:59 - 19:09)

Yeah, that was last week. The question you were answering that week was how to get there faster, how to increase your want to.

[Speaker 1] (19:12 - 19:25)

And what was the answer to that question? I don't remember. Just do it.

The decision. Oh, all right. That was it.

[Speaker 5] (19:27 - 19:29)

I think you're the one that asked the question.

[Speaker 1] (19:29 - 19:29)

I know.

[Speaker 5] (19:31 - 19:32)

Answered it so well, I totally forgot.

[Speaker 1] (19:35 - 19:40)

When you make the decision to go free, it comes rapidly.

[Speaker 2] (19:47 - 20:00)

Another question I have is about releasing on the fear of dying. I understand you to mean that in our workshops that we should even go as far as instead of asking is that approval or control, is that survival or is that fear?

[Speaker 1] (20:00 - 21:03)

Yes, under the approval and control, the workshop leader, Hale, will then ask you, look at the fear of dying underneath it. The reason why you want approval or control is so that you'll survive. So it's up to the workshop leader to lead you further down.

Now, if they jam, then release them on their feeling of being jammed. And when that's let go of, then they can confront again the fear of dying. If they jam, it's just running away from the fear of dying as though the feeling is tantamount to death.

You can keep reminding them it's only a feeling. The fear of dying is only a feeling. And feelings don't bite, they don't shoot you, they don't hit you over the head.

[Speaker 3] (21:05 - 21:07)

They just keep you bound.

[Speaker 1] (21:08 - 21:08)

No, you do.

[Speaker 3] (21:08 - 21:09)

They want, and you do.

[Speaker 1] (21:11 - 21:44)

It's only a feeling, like every other feeling. But the tendency to run away from it is very strong and very habituated. So now you've got to make the effort to get it up and get it out.

And once you start letting it up and letting it out, you'll discover you don't die each time the feeling comes up. You survive so you can look at it again and again.

[Speaker 3] (21:44 - 22:11)

Something came to mind that Enrique said in one workshop that was very good. This guy was releasing on his neighbor. His feeling's for a neighbor and he couldn't do it.

So she said, well, release on this paper cup on the table. And then he did, and she said it's the same thing. It's just a feeling.

It doesn't matter what it's on. It's the same thing.

[Speaker 1] (22:11 - 22:33)

And then he released on the neighbor. Okay, that's one of the ways of a leader taking a person through a release. If you can't release on anything, you release on the wall.

Do you like the color? Don't you like the color? So what you're telling me is that she's using a process that works.

[Speaker 3] (22:34 - 22:42)

So if you use the same thing on death, when it comes up and it becomes overwhelmed, you start releasing on something?

[Speaker 1] (22:44 - 23:13)

Well, no. Now you're contradicting what I said. See, now you're going way down to the elementary way of releasing.

I'm trying to hold you up at the post-graduate level. I'm taking you out of grammar school, high school, college, and putting you into the post-graduate college work. No, release the feeling of stuckness.

See how you want to change things that I tell you?

[Speaker 3] (23:14 - 23:15)

Yeah, I sure do.

[Speaker 1] (23:19 - 23:51)

Release only the feelings of the stuckness or even the vagueness of the feeling. You might not even see it because you're trying to run away from it. Release wanting to change that vague feeling, whatever it is.

If that goes out, then you're able to approach the fear of dying again. Now, also needs to be thrown in the fear of living, which is the opposite side of the same coin.

[Speaker 4] (23:56 - 23:58)

She also helped me answer what goal you wanted to do that.

[Speaker 1] (24:04 - 24:30)

Because it is in a lot of us wanting to die to get away from everything. So wanting to live, wanting to die, fear of dying, fear of living. Those four things can be played with.

Maybe you ought to write them down or do you think you got them? Now, this should have an astounding...

[Speaker 4] (24:30 - 24:33)

I know, I needed to learn all that other stuff.

[Speaker 3] (24:33 - 24:36)

He installed those on me when I had that experience.

[Speaker 1] (24:37 - 25:13)

This ought to lead to an astounding change in every one of you. And it will if you carry it through. You're being asked to do that, which will get you free rapidly.

You can do it here because you don't have the world telling you just the opposite, pulling

you in just the opposite direction. Here you don't have the world pulling you. So you can stay with it.

[Speaker 2] (25:26 - 25:35)

I was working on the fear of dying one time. I brought up a lot of heavy physical pain. So I must have been doing something wrong.

But it took a long time to work through it.

[Speaker 1] (25:35 - 25:50)

Instead of releasing it, you were expressing it on the body. You were making the body die. Pain is towards death.

So instead of releasing it, you were expressing it into the body.

[Speaker 2] (25:52 - 26:04)

If I get into that again, I'd have to say I think that slowed down my releasing when that happened after that. I still haven't let go of what all of it was. So what can I do to get through that again?

[Speaker 1] (26:05 - 27:39)

Talk to the workshop leader. Let him take you through it. Or keep releasing the stuck feelings.

See, instead of releasing the stuck feeling, you kept it going. You were stuck with the stuck feeling and you kept it stuck. Can you see how simple it is?

It's really simple if you'll do it. All right, now you got me propping Hale. And Hale will prop you.

And we'll all be proper in the future. Which means releasing the fear of dying. Getting everything we want via releasing only.

Doing it without effort. Be not the doer. Again, to aid your intellect.

It's just letting go and letting God. I think you accept that God can do it. If he can't, I'll get you another God who can.

But it's a let go and let God experience. And it drops into your experience. Right into your lap.

With no effort.

[Speaker 3] (27:44 - 28:07)

I have a question about the approval program and the control program. We're wanting approval. If we can't get approval, then we want control so we can get approval.

Is that what you said? Okay. How does that work when you're sitting in your room and there's an insect and you want to control that?

[Speaker 1] (28:07 - 30:35)

Why don't you answer these questions yourself? Why do you have to have me answer a question like that? Do you see why you want me to answer it?

You want my approval. You want my attention. A question like that you can answer.

See, now you're bothered because you feel that maybe I'm putting you down. I won't approve of you. But all these little intellectual questions you can answer yourself.

And they get you nowhere. Fast. They take the place of releasing.

Instead of releasing, you're questioning things. The whys and wherefores of things never give you any answer. They just satisfy the intellect.

Which is the thing you want to get rid of. So, police, release only. Don't ask whys.

Why this, why that. It's a dumb question in the first place. Because asking why, now why isn't it the way I think it should be?

That's all you're saying. Whenever you ask why, you're asking someone to explain it so it fits in with your knowledge. Which is lower than college.

That's down in elementary school. So try to get out of the habit of why questioning. Just do it.

Throwing up whys is specifically avoiding doing it. So get whys, kill the whys. Get w-i-s-e and kill the w-h-y-s.

Okay. I think we can end the session now.

[Speaker 4] (30:39 - 31:02)

This concludes Side A. Please fast forward before turning the tape over and listening to Side B. Don't do halfway jobs.

[Speaker 1] (31:09 - 38:31)

You'll discover a free one does that naturally. Whatever the free one does, he or she does it to perfection. So it's a very practical tool.

Whatever you do, no matter what it is, you do it so that you're free in no time flat. How

long should it take to be what you are right now? That's how much time it should take to go free.

You're free right now in your beingness. You're bound in your ego sense. I took out a Vermont in my last week.

Something I thought I'd give you maybe next time, but I'll give it to you now. Work is no hindrance to realization. Doing things does not block you from realization.

It is the sense of wrong identification that is the source of all your trouble. Get rid of the false identification. And what's the false identification?

That you are the doer. And you've all experienced from releasing that when you're released, it happens. You're not the doer.

As I told Alan, like when Yogananda was sitting in a bed, it was very high. He didn't try to get his balance. He just raised his hand and went up effortlessly.

When you're not the doer, and you want your hand to go up, it just floats up with no effort. In everything you do, the same thing happens. No energy, no effort is necessary.

So, being in action is no hindrance. The hindrance is identifying as being the limited body-mind. As identifying with the ego.

If you tried to do no action, you wouldn't succeed. Because your karma is driving you now into action. So, if you tried to do nothing, you wouldn't succeed.

Whatever your karma is, you would do. So, trying to do nothing doesn't help. Only releasing helps.

And only releasing will get you all the way. As fast as you will do it. So, the action, rather than being a hindrance, is really a help.

Because as you're in action, you're being pushed by your feelings, which bring up more feelings while you're in action, for you to release all your feelings. So, you must do it in the world, you must do it in action. You cannot do it isolating.

When you isolate, you'll just escape. So, the next major point to write down on your slips or whatever you got, is whatever you do, do it to perfection. That's behaving like a master.

Behaving like a master brings up the objections to it, while you're releasing. If you don't do things to perfection, it's because... Actually, your destructiveness, your non-constructiveness, causes you to do it not to perfection.

But if you make it a point to do it to perfection, up will come these feelings that are anti,

while you're releasing. So, make it a point to do whatever you're doing very successfully. That word perfection might not be understood.

Success might be better understood. Whatever you do, you should be successful in doing it. Okay, I think I gave you enough for today.

These points are so potent. Any one of them that we've had, will extremely expedite your going free. They're very practical, right down to earth, how to behave in your everyday life.

You'll be doing in your everyday life, things that get you free, rather than what you're doing now. What you're doing now keeps you bound in the round. And the round and the round you go.

You're on a merry-go-round. But if you do these things, you'll get off the merry-go-round. You'll stop spinning.

[Speaker 4] (38:39 - 38:44)

The following session was recorded June 4th, 1989.

[Speaker 1] (38:54 - 39:08)

I could give it to you from here on, every time I meet you, if you won't kill me. I could always keep pointing out things that you're doing, that keep you going in the wrong direction of limitation.

[Speaker 2] (39:10 - 39:22)

I'd like to, why don't we try that? I don't know if anybody else is in agreement, but you always talked about in the days when you were giving, ego-presence talks, people grew rapidly. So, why don't we try that?

Is that something that would help us grow?

[Speaker 1] (39:23 - 39:38)

Ooh, I'm glad you brought that up. I don't think so. Because what happened before was that every one of them stopped growing.

Stopped dead. There's a whole gang that was out there.

[Speaker 2] (39:38 - 39:40)

They didn't have a release technique either, did they?

[Speaker 1] (39:42 - 39:55)

Uh, right. Yes, they did. I gave it to them, one-on-one all the time, without putting them through the formal course.

And yeah, they all had it before we broke up.

[Speaker 2] (39:56 - 39:58)

Yeah, before, but not long before.

[Speaker 1] (39:59 - 40:53)

Okay, they could have released. They didn't. Now, I know what happened.

After it happens, I can see the cause of it. If I give you ego-presentation more than you want it, you unconsciously build up a resistance to hearing anything I have to say after a while. You stop growing, period.

So there's a delicate balance. I can do it lightly. Like, the way I'm doing it now is not as heavy as the ego-presentation used to be.

But I'll try it. Let's see what happens. I'll need more workshops.

[Speaker 2] (40:55 - 41:10)

Okay. That's what you talk about, trying it. But I'd have to say, over the last month or so, you've definitely turned the heat up from what you had before.

So it's a lot of you. See, that's another problem.

[Speaker 1] (41:11 - 41:37)

That's another problem I have. I think I'm going to do something. A higher power says otherwise.

When you go free, your thinking mechanism is overridden by the highest beingness called God. What were you going to ask? I was thinking something.

[Speaker 4] (41:39 - 41:42)

Who is the higher self?

[Speaker 1] (41:45 - 43:58)

Bottom line, it's you. Ramana Maharshi says at times, there is no God, there's you. Show me God.

Anyone here can show me God? Have you ever seen God? Ever get a letter from him?

Ever shake his hand? So he says, there's no God, but there's you. And in your beingness, you are that God that you're conjuring up.

Your beingness is what the world calls God. And when you release your ego sense and drop into your beingness, you're all-knowing, you're all-powerful, and you're everywhere present. Isn't that simple?

Isn't that nice? What a present I gave you. You're God, you're God, you're God, you're God, you're God, you're God.

I hope I didn't get on there. But you can see why I can talk that way. Is there a God?

Sure. I'm looking at him. And that's what you're looking at all the time, saying otherwise.

I can condemn him to hell. Wish him every bad thing there is. But not really, because it's me, my beingness.

So when I voice it to you, I really don't mean it. Anything derogatory. Is there a God?

Yeah. Thou art that. The East from the West, I am that I am.

I'm still not sure if that's the only capitalized sentence. Come in. That's God.

[Speaker 2] (44:01 - 44:02)

Get him to close the door.

[Speaker 1] (44:03 - 46:02)

Hey, George, he burns. Close the door. I just want to prove God is one.

Not me and George Burns. He's just acting like one. Sure, trying to hold on to his eternality through the physical body.

He's in his 90s now and he still gets on stage. Special shows. He still gets up, talks, sings, dances.

At least he thinks he's dancing. He just about moves. Anyway, God is the one single infinite beingness of the universe.

Therefore, that must include us. It's the part of us that's our beingness. It's a car coming.

So I got thrown off. I don't want mopeds around here. Dopeheads, we have enough.

Didn't even have to add any mopeds to it. I was thinking how to stop outside people from coming in with the proper sign out of the cattle garden.

[Speaker 2] (46:04 - 46:06)

Danger, radioactivity.

[Speaker 1] (46:06 - 46:59)

What about beware of the dog? Whoever talks and says, I am the dog. Why don't we put up an electronic system?

Put up a sign, beware the dog, and if they walk in, they break an electronic beam which plays a very loud barking. We'd have to get a real dog on tape. Anyway, someday we'll have to have a receptionist out at an entrance point when the traffic gets heavier.

[Speaker 2] (47:00 - 47:11)

We could easily put up an electronic gate and a little voice thing that you have to intercom, you press it if you want in. Otherwise, people that know could get in easily without even getting out of the car.

[Speaker 1] (47:13 - 47:18)

Maybe that's a better idea and give it to Frank and his people.

[Speaker 2] (47:18 - 47:21)

Cost four or five hundred dollars for the gate.

[Speaker 1] (47:22 - 47:25)

Well, the way we like to waste money, I don't know.

[Speaker 4] (47:27 - 47:28)

Too low?

[Speaker 1] (47:29 - 47:32)

What did the two Indians want last week?

[Speaker 4] (47:32 - 47:33)

They never came back.

[Speaker 1] (47:35 - 48:02)

My scalp is my own then. I've got to lift that. Nancy told me yesterday or the day before, insurance cannot be granted unless that paper is lifted.

So when I get back to town, I'll go to work at it and try to lift it. But I sure can shift from the top to the bottom.

[Speaker 2] (48:08 - 48:14)

What were we talking about? God? The God of the doors.

[Speaker 1] (48:15 - 51:47)

Yeah, is there a God? Yeah, I'm looking at it. But I look at you and I see God.

You say, no, Lester, you're a liar. I'm an extremely limited carcass. If my temperature goes up ten degrees, I die.

If I get a chemical in me, I die. If I don't put in vegetation to ferment it and make garbage out of it, I die. This is what you're saying.

No, I am not the unlimited being. I'm a carcass. And someday you'll see you imaged it in your mind needing all these little limitations.

So what do you need to do? I summed up the four days sessions we had before. The first one was you want the world more than you want freedom.

And with it, you should take all your joy from yourself, from within, by releasing. That was session number one. Session number two was you must make the decision to go free and then do it.

However, if you make the decision to go free, you will do it. It's that simple. If you're not free, you have not made the decision to go free.

Because once you make the decision, everything you do after that is orientated toward going free. That is, making releasing constant. The third session was go directly to the fear of dying and release it.

Release directly the fear of dying. As you know, underneath approval and control is the fear of dying. So get rid of the bottom motivator and you're finished.

The fourth one was get everything you want from here on by releasing. I guess that is the most practical of the four. How successful have you been?

Or are you still doing it mostly ego-wise? Remember, when you do it by releasing, it's effortless. If you're making an effort, that's ego-motivated.

[Speaker 2] (51:51 - 52:00)

I guess I get confused about the action part of it. You're just saying it's effortless. You still, the body acts to get it, but it's without.

[Speaker 1] (52:01 - 52:48)

Yes, it's without effort. It's like floating through the air. Floating through the thing.

As I explained, if you wanted to lift your arm up, it takes no effort. It just floats up. No energy is required.

Effortlessness is when I say I am not the doer and I let it happen. Another way of expressing is letting go and letting go. But your actual experience is no effort.

[Speaker 2] (52:49 - 52:58)

That makes it a lot clearer because we could actually go through, the body could go through all the actions of the day, doing things, and yet be effortless if we stay released.

[Speaker 1] (53:02 - 57:35)

I want to read something that Ramana said. Action doesn't stop one from realization. Identifying as the doer does.

So bottom line, it sums up to, I am my beingness. And when you come from your beingness, you'll just watch the bodies float around, including your own, and when bodies on a movie screen start shooting even bullets and wiping each other out, you know it for what it is, just an imagined thing. There's no death.

You can imagine, image a death. Actually, there is no such thing as death. Get rid of the imaging, get rid of the imagination, get rid of the mind, and all I'm saying to you is very obvious.

If you do, go all the way to freedom. These four sessions, the first four sessions are so powerful. I decided not to add to it.

I could go on with more things like that. I think it'll get to be maybe a little more confusing. And if I leave it as it is, it's simpler to understand and do.

So we can go on talking about things related to this rather than new things. I don't want to overcomplicate it, because that's one of your serious problems. You've got everything overcomplicated right now.

Life is simple. It's eternal. It's perfect.

It's whole. Isn't that simple? Why pile things into the head that take you away from what I just said?

Every limitation, every thought is calculated to keep your body surviving. Every thought keeps you bound and around. So you must stop thinking.

How? Release the fear of dying and you don't have to struggle for survival anymore. Release the fear of dying and you discover you are eternal.

And all that misery was ridiculous. Okay, I feel like stopping it right there, because again, I'm saying so much to you, making it so simple, telling you you are it and you can't do anything about that, and telling you to stop looking otherwise, elsewhere, but into your own beingness. Amen.

Amen. Amen. Amen.

Did you get your book?

[Speaker 4] (57:53 - 58:08)

The next four sides of this tape have a sound in the background of the swamp cooler. There was no way to edit that out without distorting the sound of Lester's voice. The following session was recorded June 18, 1989.

[Speaker 1] (58:11 - 58:39)

Maybe we ought to take off where we left off last night. You guys have got some deep realizations. I don't know whether you're aware of it.

And it's... If I have it, it could be put aside. If I talk about it, it'll probably come out different anyhow than it did last night.

It was real good.

[Speaker 2] (58:40 - 58:42)

Ask the guys, they'll tell you what it was.

[Speaker 1] (58:44 - 58:58)

It was... Oh. Be not the doer.

Who wants to be a door? So I say, be not the door.

[Speaker 2] (59:09 - 59:10)

You can see through it.

[Speaker 1] (59:18 - 1:01:42)

You can see the light through the window. And in general, there was a lot of question on what does it mean be not the door? So I think I start off by saying, well, I told you to release to get everything you want.

When you are released, you have no sense of doership. Everything falls into line, right? That's it.

When you are released, you experience the sense of being not the doer. So that ought to connect for every one of you. When you're completely released, it just happens with no effort.

And so you sit back and watch it happen. It's the experience you go through. That's being not the doer.

You can't stop action. You cannot go into inaction because of your karma. But you should use the action to grow by the action.

And one of the big biggies is being not the doer. Watch it happen. Your sense is you're sitting in a theater watching a show go on when you be not the doer.

Do newer ones to this idea have any question on it? I think the three of you last night had a real good experience of what it means to not be the doer. The three of you, do you have any question on the sense of being inaction and being not the doer?

I don't know why I have a question.

[Speaker 5] (1:01:43 - 1:01:47)

Because this is what I was working on last night for some reason.

[Speaker 1] (1:01:49 - 1:02:06)

Stealing my show, huh? Maybe I was hearing your show on the floor. You could.

But I got to the point where, and this is what confused me, where even my will seems senseless. It is.

[Speaker 3] (1:02:10 - 1:02:11)

But at that point...

[Speaker 1] (1:02:11 - 1:10:34)

If you can be not the doer. But if you cannot be not the doer, then will is usable. Will is effort.

Efforting to undo the effort. But there's a power in you. It's a will power where you can decree if you will.

And that now willing is good. Because you could will out the whole thing if you so decided. I've yet to see the first one do it.

Okay, so what's your question now? You just answered it. See, with Alan I was able to explain it in relative to something that was going on.

He wanted to make a preparation for somebody to do something that he would like them to do. And he asked me if I'd call that party. And I said, no.

Well, in his idea you had to get ready for it. My concept was in a matter of thirty seconds I'll have the whole thing completed when I see this person. Because I'm not the doer.

It happens right away. If I continue to be not the doer. If I am the doer then I've got to make preparations, I've got to do convincing, I've got to do asking.

A lot of roundabout stuff. But when you're not the doer it's the sense of letting go and letting God do it. You actually sit by and watch the body action go on.

Just as you would a moving picture of your body. I think you've all experienced times when you were not the doer and you saw things happen. Right?

Right? So you've all experienced it. And experience is the main thing that we need to use to learn.

We cannot learn intellectually through the mind, through the head. The mind is the enemy. The mind is the obstacle.

The only way we can learn is through experiencing. And each and every one of the six of you has experienced being not the doer and watching the thing fall into line without effort. Now the thing to accomplish is to have that happen all the time.

When it did happen, was it miserable? But every time you effort, you're unhappy. You're striving, you're struggling.

Every time you effort, you're not happy. But the moment you let go of identifying yourself as being the body, things are effortless. I say add body-mind.

The opposite sides of the same coin, the mind and the body. The mind says the body is there. So experiencing is something you should know, the difference between the intellect and experiencing.

Everything you accumulate even now in the intellect you're going to have to drop. To get that intellect, that mind totally quiet. Everything you've learned in your lifetimes you're going to dump.

After which you're omniscient. After which you're in touch with your beingness, which is omniscient. And what thinking would omniscience require?

If everything is known, what is there to think about? So you shift from using your head, which is your block, to quieting that head so you just remain as your beingness. And everything is effortless.

Everything falls perfectly into line and you're in the perfect happiness that there is. That's really your basic nature. Don't think you're shooting at me.

The applause caused a pause. You know, I feel like stopping there is such an important, powerful point. I feel if I talk on further, I just dilute it.

So let's stick to that as being the point of this meeting. Could you keep a record of what the major topic was of each meeting? You've got the first four, have you not?

The first five. And make this number six. Because someday we'll want to do it again.

I remember in the early days they'd put a tape recorder on it and I'd say, oh I wish that weren't on. Now it would go and when they'd replay it, it was blank. Nothing out there but your picture.

And for some years when anyone took a picture of me, I wasn't on the picture. And if it was a crowd, everyone would come out but me. Until Nevidel came to town and had a national conference here.

He kind of put me up high and, oh, I must be in the picture. So I said, oh Lord, let it come out this time. From that time on my picture comes out now when people shoot it.

But it's just another example, there's nothing out there but your consciousness. I know what did it. Oh, I'm not that body.

That body's just an imagination. So it didn't come out on the negative. Nor on the positive.

Okay, so I'll turn it off.

[Speaker 4] (1:10:35 - 1:10:48)

I have a question. This is going to sound like a funny question but, what do you, how do you get yourself into the place of being the doer? Me?

[Speaker 1] (1:10:48 - 1:10:50)

I just say I'm not the doer and that's it.

[Speaker 4] (1:10:51 - 1:10:53)

Not you, how did I do?

[Speaker 1] (1:10:54 - 1:11:06)

Practice. Of course, the very best way, as I said before, is releasing when you're released. You're not the doer.

That bothers you sometimes.

[Speaker 4] (1:11:07 - 1:11:08)

But it seems like things happen.

[Speaker 1] (1:11:09 - 1:12:06)

That's it, things happen. You don't have to do them. They just do you in.

But the sense is that release sense, you let go and it happens. And the sense of letting go and letting go. You don't have to do a thing.

You just watch it happen. You're not the doer. Did that answer your question?

It's experiential. You're not going to get it in the head. You're going to get it in the experience.

I'm dead. So you get it in the experience, not in the head. If you want to understand it, come back in a half million years and you still won't understand it.

[Speaker 4] (1:12:07 - 1:12:09)

Well, I don't understand it, but I have experienced it, so I'll just keep going.

[Speaker 1] (1:12:09 - 1:13:54)

That's it. It's the experience. I had to tell you a friend told me that she said, it's understanding.

I said, no, understanding will keep you from being afraid. Boy, did she look at me. This was two times ago, so yesterday she said, I think I understand what you mean.

She wasn't positive, but she thought so. Anyhow, understanding is in the world of duality in the realm of maya. I understand something.

In the realm of beingness, there's no understanding. Everything is known. It needs to be known.

But what needs to be known? One thing only. One thing only.

How long would it take you to know one thing? That you are your beingness. That's all you need to know.

That you will just only be your beingness. That's the experience that covers everything. And you say, oh my gosh, I've always been omnipotent, omniscient, and omnipresent.

You are so right now. So spread your wings and be not the doer. Just fly high.

Any questions?

[Speaker 2] (1:13:54 - 1:14:07)

I hear it was just the sense of it feels like I try to make myself be the doer. That's still ego-dominated control.

[Speaker 1] (1:14:08 - 1:14:21)

I'm trying to control you. So let go. It's not a make yourself doer.

It's a sense of letting go and letting it be. It's experiential again. You've experienced it.

[Speaker 2] (1:14:24 - 1:14:26)

Just walking over here.

[Speaker 1] (1:14:26 - 1:15:59)

See, trying to explain an experience would be like trying to tell you how to fly an airplane, or even drive a car. You've never been in an automobile. I say, just put the key in, put the shift into drive, step on the gas, and you go.

You want to go right, you turn the wheel right, you want to go left. Could you drive? I've told you everything you need to know just now about driving a car, but could you drive it?

No. You need the experience. A little stronger would be an airplane.

I can tell you how to fly an airplane. You go up there and down here quickly. Experience is what counts.

You can do it on a bicycle. I can tell you how to fly the bicycle, but you'll never know how until you experience it. And once you experience it, you can't intellectually transfer an experience to someone else.

They must experience it for themselves. So there's a distinct difference between experience and intellectual understanding. The intellectual understanding will not give you the ability to experience.

It will lead you toward the experience, but it will not give you an experience, because it isn't. It's in the head. It's thinkingness.

It's not experiencing.

[Speaker 4] (1:16:06 - 1:16:27)

I've been recently just looking at all the concepts I have up here, including the spiritual

ones, like I'm not the body. And one thing of the way I've been working on it, I want to make sure I'm going in the right direction, is even letting go of that belief. Because when I let go of the belief, I very often get more of an inner experience of that concept as opposed to just the concept.

[Speaker 1] (1:16:27 - 1:17:33)

I am not the body. Is it admitting a body? Isn't it?

That's the trickiness of the mind. The mind will just trick you, prick you, shove you, keep you believing you're an infinitesimal body. The function of the mind is limitation.

So when you let go of the mind, what's left over is your beings. And that's it. And it's there right now.

Unlimited. Maybe we need a banner unlimited on it, wave it. One says, I'm not the doer.

[Speaker 4] (1:17:40 - 1:18:01)

I didn't do it. I didn't do it.

[Speaker 1] (1:18:42 - 1:20:47)

I got the feeling that I shouldn't, at this point in time, give you any more. And I'm giving you too much. How do you feel about it?

How do you feel about what I gave you so far? Well, here's the points. The first one was on you want the world more than you want freedom.

The second, take all your joy from within by releasing. Next, make the decision to go free and then do it. The next one, release directly the fear of dying.

Now, that's a tough one for you, because you think if you release it, you'll die. The next one is get everything you want from here on and do it by releasing. Now, I think that's the one I like best.

Practically, it'll do more for you than anything else. Can you see why? You'll be releasing every moment, because you're overloaded with want, want and wants.

How successful have you been on getting everything you want from here on by releasing? Is it working for any of you that everything you want now, you let go and let it come into your experience? Who's experiencing getting everything you want by releasing?

Anybody?

[Speaker 2] (1:20:49 - 1:20:54)

You have to be passionate about everything. Oh, everything.

[Speaker 1] (1:20:54 - 1:21:10)

Everything means everything. What? Said you something?

[Speaker 3] (1:21:12 - 1:21:13)

Kevin said say it, Zora.

[Speaker 1] (1:21:15 - 1:21:16)

Say it, Zora.

[Speaker 3] (1:21:21 - 1:21:25)

Say pretty much with me. Pretty much. Yeah.

[Speaker 1] (1:21:27 - 1:21:48)

Well, much is much. It just seems like things happen. That's the way you should say it.

It like just happen. So, I left out the last one, be not the doer. Because if you do that, you're not the doer.

[Speaker 2] (1:21:50 - 1:22:06)

That's the one that I've been doing a lot of work on. Be not the doer. The work that I'm involved in, I always feel that I have to do it.

So, I catch myself, and that's the one that's...

[Speaker 1] (1:22:06 - 1:22:09)

You let go, and you're be not the doer.

[Speaker 2] (1:22:12 - 1:22:12)

It's rough.

[Speaker 1] (1:22:14 - 1:23:13)

It's releasing wanting to be the ego. That's why we have it open. When the doer goes out the door, and the gentle winds waft you.

But these are powerful things. Very powerful. If you can make a constant habit of one of them, any one of them will get you all the way.

That's the one I got space for here. I forgot it. Can I borrow your pen?

Was that a full session, or just part of a session?

[Speaker 4] (1:23:16 - 1:23:19)

It was a full lesson with a summation.

[Speaker 1] (1:23:24 - 1:25:51)

Make your behavior that which a master would do. Is that correct English? Make your behavior that which a master would do.

Make your behavior that which master would would do. Make your behavior a master would do. The more imperfectly that we work, the lower down the scale we are, no matter what the thing is that we are doing.

So the one you like best is the which one?

[Speaker 3] (1:25:51 - 1:26:03)

I didn't say I liked it best. I like that the best too.

[Speaker 1] (1:26:06 - 1:43:02)

Because you can see why it's the action required to go free. The most directed action to go free is releasing all the obstruction. So today we're going to have a conversation about releasing all the obstruction to go free.

And about releasing obstruction to go free. And we're going to have a conversation about releasing all the obstruction free. And we're going to all the obstruction to go And we're have a conversation about all the obstruction to go free.

And we're going to have a conversation free. And we're going to have a about releasing all the conversation all the obstruction to go free. And we're going to have a about releasing obstruction to go of being yourself, with a capital S, of being your beingness.

It has to be effortless when you're being your beingness. But recognize these things because it will help you and encourage you to do it more so until the whole world drops into your lap effortlessly. Wouldn't that be nice?

And now once that gets to be your habit, then you discover you can create anything by mere effortless thought, and it drops into your lap. Well, we'll set out a pad out here where everything can drop into. We've got lots of acreage here.

But we'd better call it a lap pad, so we can lap up the world. It's a tremendously delightful experience when you do it that way. Have you noticed that?

Yeah, because as you go free, your resistance to allowing the rest of it to come up gets

less. As you get freer, your resistance to allowing the remaining garbage to come up gets less until someday all the fear of dying will come up and run out on its own push. But you have to open the door, press the button, ask it to come up because every piece of suppressed feeling is under pressure to expend itself.

So the higher you go, the less you're resisting the remaining suppressed energy, Agflat, and the more it'll come up. But when it starts coming up, please let it go. You can sing that song, let it go, let it go, God bless it.

You catch these things, you might complete the journey, which consists of getting right back to where you are right now, which means you'll really stop journeying away. You'll stay in the nice place all the time, the best place. Wouldn't it be a nice world if you didn't have to work and scratch for a living and depend on air, water, food?

Just sit back and be, and be, and be, and be. So we will be the four be people. We will just be, and be, and be, and be.

When Shakespeare, who was a very high individual, said to be or not to be, that is the question, he had it upside down. To be or not to be is the answer. And the answer is to be, and be, and be, and be.

And that's the ultimate state, you're just being. Which you're doing right now, but using tremendous effort to look away from it, and trying to be a limited body-mind. So mind you, let go of the mind, let go of the body, and just be, and be, and be, and be.

If you hear the buzzing, that's the OM sound. It won't bumble, it'll be nice and smooth. Now I feel as though I ought to stop here, because what I'm saying is so deep and so powerful, and you're feeling it.

And for me to talk further would just take you away from your just being, and being, and being, and being. That's where the word bingo comes from. When you're just being, bingo, that's it.

So I'm going to conclude with saying keep it up, until you can just only be, and be, and be, and be. There's nothing you have to do to be totally free. How do you like that?

Why? Right now you're totally free. You're all-powerful, you're all-knowing, you're everywhere present.

You're whole, complete, perfect, right now. There's nothing you have to do for that. So, says I, why all this effort to be unfree, limited, and miserable?

Why, oh why, oh why, oh why? All you need to do is let up these suppressed energies. I am limited, I am in bondage, I am miserable.

By letting up and letting out, approval controls security. You've done it, but why don't

you do it all and be done with it? You'll be in a happy state that you never dreamed existed.

You've never tasted the ultimate state yet. You don't have to do a thing to be free because you're already free. You have to stop this asinine conviction that you're a suffering body that's going to die, and you've got to keep trying to keep it alive until it dies.

You draw a blank. You don't win. So let go of all this concept of I'm a limited carcass.

How long should it take? A month or two, if you carry out the six steps. I think the steps that you're lacking most in are the very first step.

Anybody know what the first step is? You've got to want freedom more than you want the world. None of you want freedom more than you want the world.

Were it so, you'd be free. It's that simple. To be what you are is so easy.

But if any one of you wanted freedom more than you want the world, you'd be free. So you're out on step one. You can't get over the first step.

You go the next five. But when the hurt is enough, you release enough to get rid of the hurt so you can try going on looking to the world for your absolute security, which you will never find in the world. Which you will only find in you.

So get smart. Be what you are. Why all this effort and misery to be what you are not?

There's a 100% loss in the direction you're in. Where are all these bodies going to be 100 years from now? Everything you're doing is trying to keep the body going.

And if I were to wish you a curse, the greatest one I could think of is to be a physical body. I think the only other one who says that is Ramana Maharshi. That the worst curse would be to condemn you into being a physical body from here on.

It's like condemning you into being in a straitjacket from here on. So I try to give you, in all those first meetings we had when we started this project, very practical things that can get you free. Free.

Quickly. And the last one is such a powerful one, I think I'm not going to give you any more practical things to do. Because it will confuse and jumble what you've already gotten.

What have you gotten? Those signs in your room. Get everything you want only by releasing.

Has it worked, Kevin? Are you getting everything now, Brian? But everything you do

want, you should get by releasing.

Do you have that in place? Okay, when you have everything in place, you have the sense of not being the doer. When you're getting everything by releasing, you become a witness, whereas before you were a doer of it.

You just witness your body going through its motions. With a complete sense of non-doership, which should be spelled with a T instead of a P, see, that makes it effortless. When you're not the doer, there's zero effort in it, and it happens harmoniously and immediately.

What are the other three or four steps I gave you before that last one? Do you remember? Be successful.

Yeah, now these are practical things. Be successful in whatever it is you're doing. Whether it's digging a hole or pulling up some rocks, whatever it is, be successful in whatever it is you do.

What was another one?

[Speaker 4] (1:43:03 - 1:43:12)

The first one was, what's one thing about the world? Get all your happiness and joy from within. Yeah.

[Speaker 1] (1:43:14 - 1:44:00)

Recognize that all the joy you'll get is from getting your mind quiet by satisfying a desire and just being your beings. There is only one single joy. That's when you're being your beings.

But you set up a lack, a want, a desire to agitate the mind, and when you fulfill the desire, the mind goes quiet, and you're just being, and that's the joy you feel. There is no other joy. So get all your joy from your beingness.

Is there still one more?

[Speaker 2] (1:44:02 - 1:44:03)

Bring up the fear of dying.

[Speaker 1] (1:44:09 - 1:48:22)

I'm just wondering if that isn't too forceful. Bring up the fear of dying. That'll do it for you, if you'll do it.

But you're not free now, so you didn't do it. See, all the suppressed fear of dying, right

now, is trying to push up and push out. If you just stopped holding it in, on its own, it would all go out, pronto.

But I'd still recommend using it, to the degree you can use it. When you have no more fear of dying, your mind goes quiet, you're identifying with your beingness, and you're free. Nice and simple.

Nice and easy. The only difficulty is trying to be a limited carcass. That's where all your difficulty is.

All your misery. Everything you do not want, is involved in trying to be a limited body. So discriminate.

My son, Yukteswar said to Yogananda when he left him, after his return, recognize the world as a dream. That's all it is. You're dreaming this whole thing.

Exactly like you'd be dreaming a night dream. Wake up and see it for the dream that it is. And be infinitely happy.

Are there any questions on what I just went through? It's really giving you the very top knowledge, in the most practical way you could ever get it. Those different steps are very practical.

Of course, being out here is another one of the steps. Living with people, who release. Living with people that you can express on, and both of you release.

As I've said again and again, I'm convinced you'll never go free in the world. The world is too powerfully pulling everyone down into the worldly way of things. You need to get away from that pull, work together as a group, use your expressing for releasing.

In the world, any one of you go out there, you have to suppress, otherwise you'll get killed. You express your anger to the wrong person, they'll shoot you, if not beat you up. It gets better that way every day.

I got hundreds of policemen in California, patrolling the streets to stop the gang slayings. Yesterday there were three killings by the gangs in Los Angeles. You can't stop it out there, but you have a wonderful opportunity here of expressing, releasing, and moving onward and upward.

Again, any questions on anything I've said? Now that you all understand it so well, when I come back next week, expect to see two, four, six, eight free people. Or else.

[Speaker 5] (1:48:25 - 1:48:27)

I'll be gone. What? I'll be gone.

[Speaker 1] (1:48:30 - 1:48:48)

You know what the word gone means in hip language? What? Gone.

Tops. Okay, if there's no more...

[Speaker 5] (1:48:48 - 1:48:56)

No, there is a question. I know that you can get to me, but I seem to be lacking a shortcut to seeing this as a dream.

[Speaker 2] (1:48:57 - 1:48:58)

Just remember it.

[Speaker 1] (1:49:06 - 1:49:13)

Well, let me just back up a little bit.

[Speaker 2] (1:49:13 - 1:49:21)

When you're in a night dream, you don't sense the materiality but in a day dream things have form. Touch them.

[Speaker 1] (1:49:22 - 1:49:27)

You have form in a night dream. You've got your body, you've got other bodies.

[Speaker 5] (1:49:27 - 1:49:34)

But it doesn't feel like I have an image of them in my mind, but I don't feel like I am the material.

[Speaker 1] (1:49:35 - 1:49:42)

When you're in a dream state, you're in a dream body. Of course you're not in the physical body, you're not in that state, but this is what you're saying.

[Speaker 2] (1:49:42 - 1:49:46)

That's why I have a problem seeing this as a dream state.

[Speaker 1] (1:49:48 - 1:52:02)

No. You do wake up from the night dream. You do not wake up from this day dream.

This is the problem. Because you're so convinced that this day dream is real, that you're in it and won't let it go, release it. Then you'll see the dream nature of this physical world.

Release it. If you're holding on it for dear life like you are, you're not releasing it, you're doing the opposite. That's why you don't see it as a dream.

The same in a night dream. When you're struggling for your life, and a dream is going on, it's real. It's only after you wake up from the dream that you know it's unreal.

You've got to wake up from this dream. By letting go of your tight holding on to it, by releasing it, then it will be very obvious to you that this so-called waking state is exactly as real as a night dream is real. But you've got to wake up.

Release the back part of it. It will remain permanently. Or, release one thing, the fear of dying.

That'll take care of everything. One thing only you've got to release, one thing only, the fear of dying. But don't do it.

Because you'll discover your omnipotent, omniscient, can have anything you want from your effortless thought of it. You can materialize, dematerialize, you can teleport, you can telepath, you can tell anything you want.

[Speaker 2] (1:52:07 - 1:52:17)

That seems like some direct opposition to being doable, which I'm releasing towards being not doable.

[Speaker 1] (1:52:18 - 1:52:26)

Okay, to be in that state, you can only be in it when you know you're not the doer.

[Speaker 2] (1:52:31 - 1:52:37)

You can't say it, you can be it only.

[Speaker 1] (1:52:38 - 1:52:48)

See, to be your beingness, the top state's being your beingness only. You can't say it. Anything you say is in duality, is in a dream.

[Speaker 2] (1:52:55 - 1:53:02)

There might be some goal that I might release on totally, and it may, will come in without my...

[Speaker 1] (1:53:02 - 1:54:40)

Yeah, you're letting go of your attachments and aversions to the world, bit by bit by bit by bit. What you need is a big bite, instead of a bit of a bit. So you use what you're doing

for releasing.

See, the only effort you need is to get rid of your effort. This is what you're doing in the world. You're using effort to get rid of the effort.

But in your beingness, you need no effort. Things materialize and dematerialize instantly. But if you're trying to figure it out in your head, you cannot because your head, your mind, your intellect is the obstacle.

It's an accumulation of concepts of limitation. So you can't figure it out in your head. You can be your beingness.

You are being it right now. But you don't have to be a limited carcass. And this is what you're releasing as you work and go through the day.

You release all attachments and aversions just by getting rid of the emotion connecting you to it. Did I answer your question?

[Speaker 2] (1:54:40 - 1:54:57)

Yes. Essentially, I don't feel like I'm trying to figure it out, but I can see I can't jump in the puddle. You did answer it.

No, you can't figure it out. By day-to-day, by releasing moment-to-moment, or I can shortcut the whole thing by releasing a fear of dying. Right.

That's pretty much it.

[Speaker 1] (1:54:58 - 1:56:47)

Right. Releasing approval control is also short-cutting it. Instead of going through all those emotions below approval control.

When you have no more either approval or control, all the emotions below that are gone. But you'll still have approval or control until you release the fear of dying. The only reason why you want everyone's approval is so you'll be safe and survive.

If you can't get that, you want to make them approve of you so you'll be safe, and that's control. But when you let go of approval or control, all the feelings underneath it are out. Then left is just approval or control, which is let go of by letting go of the fear of dying.

But when you're that far, it's easy to let the fear of dying come up. You reach a point where it'll just push up and push out and you'll sit back and watch it complete itself up, discharging itself. And you'll laugh your head off.

What a silly joke you played upon yourself to think that you were limited, when you never were. Okay? Any other questions?

Okay, so, we'll call it a day of eternity.

[Speaker 4] (1:56:56 - 1:57:40)

This concludes Side A. Please fast forward before turning the tape over and listening to Side B. The following session was recorded August 13th, 1989.

[Speaker 1] (1:57:47 - 2:07:27)

The basis of our philosophy is very simple and is each one of us has no limits whatsoever except those that we hold on to mentally. If we release the mental restrictions, limitations, bondages, we discover we have always been unlimited. We have always been all-powerful, all-knowing, perfect.

And because our basic nature is perfect, there's nothing we can do about it except look away from it all the time. Where is it? Where is it?

Who am I? Who am I? We're like a bunch of drunks trying to discover who and what we are.

However, the part of us that's blinding us from seeing this unlimited being that is inherent and natural is what we call our mind. Which 24 hours a day unconsciously is looking for the absolute security out there in the world where it is not. So everyone's engaged 24 hours a day subconsciously in the wrong direction looking for what am I?

Who am I? Where am I? Where's my security?

In a in a 100% hopeless fruitless but very frustrating direction. If your basic nature is whole, complete, eternal why do you spend every day scratching for a living? Well, the kind word would be ignorance of the factual stuff that I gave you just before this.

Any smart one would say gee if I'm all that I'm going to be that pronto. It doesn't need to take time to be what you are. It takes zero effort to be what you are.

But to be what you're not to be limited takes endless effort, struggle unhappiness, frustration etc. Now all of you have probably heard what I said. How many smart ones do we have in this room?

Who have let go of struggling for it where it is not and have just allowed the infinite beingness that you are to be so that you have an effortless extremely happy life every moment. How many of us have done it? You're preferring to be miserable or you're preferring to be, in my eyes, as stupid as you can be.

If you could have anything for a mere effortless thought why all the struggle? I'm calling you stupid because I think it might help you. Is there anyone here who does not want to be smart?

So get smart. If you need the world, work it by effortless thought. Allow it to drop into your lap.

Let go of all your misery. It's easy. It's simple.

And it's quick. If you do it. If you don't do it it's complicated complicated extremely unattainable frustrating miserable.

But the choice is yours. You could be the being that you are right now whole, complete, perfect or you can choose to look away from it all the 24 hours of the day. So what are you going to do in the next month or two?

Be smart or be stupid? I'm going to give you the answer. I hope I'm wrong.

I think you're going to be stupid. But I cannot figure out why you choose to be stupid. Because the first thing I recognized in me was when I was looking for the answer that I was stupid that I said it not once.

I said, Lester, you are stupid, stupid, stupid three times. And I meant it. So you hear me talking about stupidity.

I didn't want to be stupid. And that was the bottom line of turning me around. Of course, the next thing is looking in the right direction.

I knew I wasn't out there. I spent 40 some years trying to get it out there. Ended up at the bottom.

So there was only one more way left to go. Inward. What am I?

What's this world? What's my relationship to it? What's it all about, Alfie?

And without the method, the answers came to me. However, after it was over, I could see the steps I took. Packaged it into the method which is a very effective technique.

But you use it partially, minimally, instead of fully, maximally. If you used it maximally, it'd only take you a few months and you'd have no more suppressed feelings. The only thing between you and the ultimate happiness is suppressed feeling.

So it behooves you to make the decision to stop being stupid and getting smart and releasing all these suppressed feelings in a month or two. I don't think I could give you a better message than that. I could say you could do it in a century or two.

But why not now? You are this unlimited being right now. Why not just let go of, release all the blinders which are all held together in the feelings?

Okay, are there any questions on what I've said? I'm terminating what I have to say to you right there.

[Speaker 2] (2:07:29 - 2:07:39)

As you said, people act like it's their spiritual home, it being their spiritual home. Do you have any sense of what you do?

[Speaker 1] (2:07:40 - 2:09:57)

Yeah, I walk around and I smile on my face and everybody I meet I give a hug. And I say I belong to a spiritual organization. And da-da-da-da-da-da-da-da.

It's all that acting. It's pretense. And you'll find it almost solidly throughout the metaphysical community.

And Sedona is a good gathering-in place for that community. But you have it everywhere. It really comes under one word, pride.

Metaphysical, spiritual people get hung up in pride. I know more than the others. I have a closer tie to God.

I know where the vortexes are of energy. And that's wrong. The vortex of all energy is in the eye of you.

I asked somebody to take me to the Del Rock Vortex. I'm walking around with Zora here, and I said, Well, where is it? She says, You're on it.

I said, Where? She says, The rock. And I said, Oh my gosh.

I want you to experience. And I couldn't get any feeling of any lift from the rock. And I said, Well, you're going to have rocks in your head to believe that.

And it's true. All the power in the universe is in the eye of you when you say, I am. Don't give it away to rocks.

You'll be between the rock and the hard place. Did I answer your question?

[Speaker 2] (2:09:59 - 2:10:24)

You know, I guess after having been releasing for almost six months, I think that how that was before for me in terms of how I thought about loving.

[Speaker 5] (2:10:25 - 2:10:29)

And I can see a big difference, I'm sure, after.

[Speaker 1] (2:10:30 - 2:12:03)

Right. Right. Releasing your non-love feelings.

So your basic inherent nature is Christ-like. That's the nature of every one of us. And it's covered over by the veils of non-love feelings.

Every feeling about love is a non-love feeling. So you must let go of all those feelings. And what's left over is pure love.

And you don't need a Ph.D. to understand it. Actually, the thuds become duds because they're trying to get it via the head. And the mind is the obstacle.

It's the mind that holds all the limitations. But in your beingness, you're unlimited. I say, are you?

You say, yes. I say, that's it. Why all this trouble?

Being an extremely limited carcass. Did I answer your question now? Any other question?

[Speaker 5] (2:12:08 - 2:12:14)

So, as I listen to you say that, I get this tense feeling in my stomach.

[Speaker 1] (2:12:16 - 2:12:26)

Don't release it. You see what I'm doing to you? You should have released it.

Why didn't you release it?

[Speaker 2] (2:12:27 - 2:12:33)

I guess this is surprising me because you didn't tell me to release it at all.

[Speaker 1] (2:12:33 - 2:12:46)

Okay, you want to be miserable and hold on to feelings. God bless you. It's the only thing I can say.

But that's the answer. Whatever question you're going to ask, and now ask me.

[Speaker 5] (2:12:47 - 2:13:00)

Actually, that's the answer to the next question. I was thinking about sometimes the wording just my mind grabs it and I don't release it because of the wording.

[Speaker 1] (2:13:01 - 2:14:38)

Words are in your way. Talking about it is in place of doing it. And this is what you are about to do.

So I said, don't release. Suffer. It feels awful.

Suffer. He smiles at me when I say suffer instead of getting angry and wanting to kill me. Because he knows what I mean.

It's a choice to suffer or to be in the ultimate happiness, which is your basic nature. Your beingness is God beingness. God is the infinite beingness of the universe.

Therefore, it must include your beingness. So when you identify with your beingness, you are identifying with the God part of you. And that being God, can God do anything you wish?

I've got a secret for you. He's got a big bank.

[Speaker 2] (2:14:39 - 2:14:40)

Bigger than the Fed.

[Speaker 3] (2:14:42 - 2:15:13)

I guess that's... Just talking about that goes back to my original question. Because I've spent a long time affirming and coming from that place of I am, but doing so from my head, doing so from an intellectual standpoint, because I didn't know how to do it from the other way.

[Speaker 1] (2:15:13 - 2:15:17)

You've had the release technique?

[Speaker 2] (2:15:18 - 2:15:23)

Just recently. I'm talking about 25 years ago.

[Speaker 1] (2:15:23 - 2:15:25)

When did you finish the course?

[Speaker 3] (2:15:25 - 2:15:26)

In January.

[Speaker 1] (2:15:27 - 2:17:13)

Okay, you should have been free by now. I say it should take you three months or less if you carry out the six steps. I know that because it took me three months and I didn't have the six steps.

They evolved as I went through it. I think I could have possibly done it one month's time

had I the six steps to begin with. Not to end with.

It doesn't need to take time because you are that. Unlimited being. Where is it?

It's your beingness. Yes, but I'm totally involved in being a body. Use a method to get the mind quiet and yourself obvious to yourself as to the fact that you are unlimited.

It's only the feelings that gather in the I cannots. Now affirmation is trying to program further good stuff on top of bad stuff. Give you more programs to get rid of.

It doesn't work anyhow except for maybe 5%. Has it worked for you?

[Speaker 4] (2:17:14 - 2:17:21)

It did for physical healing. I used it all the time for that. I never went for a doctor.

[Speaker 1] (2:17:21 - 2:19:15)

Okay, well, physical healing, of course, is better than physical ailment. But what are you dealing with? The most limited vehicle possible in the universe, a physical body and validating it and keeping yourself imprisoned.

So that affirmation work was excellent to keep yourself bound and around. And then round and around you go. Release in the body by a mere effortless thought will be perfect if you want a perfect body.

The body is an exact copy of the mind. The mind is something you set up. It's a sum total collection of all your thoughts and feelings.

So rid yourself of all your feelings. Your mind goes quiet and you will remain in the infinite beingness that you are. Conscious of it.

Simple. Easy if you do it. If you don't do it, it's impossible.

Any other question? Okay, so the sermon is over. The vermin remains.

All we have to do is release it.

[Speaker 4] (2:19:47 - 2:19:51)

The following session was recorded in April of 1973.

[Speaker 1] (2:19:58 - 2:25:27)

On Easter Sunday we very happily celebrate the resurrection of Jesus the Christ, right? Which to me is the epitome of the teachings of Jesus. At the highest point that he had to make to us was that we should attain immortality as he did.

He was the way-shower. He was the example. And if there's anything that we should try to do with respect to him and his teachings it is to emulate Jesus.

To believe as Jesus believed. Not to believe in him and say, Yeah, yeah, but to believe as he taught we should believe. That we should turn the other cheek.

That greater things than these that he did we should do. He said that. Greater things than these ye shall do.

Know ye not that ye are gods. So the resurrection is the highest point in his teachings and points out what we should do. We must learn at some time that we are immortal beings and until we do we keep coming back into the only hell there is, this earth living, again and again and again until we achieve our immortality.

Achieving immortality is consciously leaving your body when you're through with it. It is not being thrown out of your body by a disease or an accident or something like that. It's actually on your own wish under full consciousness you step right out of the body just as you would be stepping out of a heavy garment, a heavy overcoat.

And of course in order to do that that's how much a body must mean to you. It's like a garment you're wearing and someday when you see the truth that garment is almost like a straitjacket. It's got us so confined, so limited in our actions and movements that when you see it from a higher point of view it is very much a straitjacket.

And luckily so because sooner or later it causes us to want to move out of it into a much greater freedom. So the example that Jesus set was to learn how to become immortal, to get free of all the physical limitations. And that means getting free of the limitations of food and air also.

If we accept these things as being impossible they remain impossible until we get rid of the concept that they are impossible. In reality they are far easier than eating and breathing. It's much easier to live without needing air or food.

I guess we all know the difficulty of needing food with our diets and our digestion and indigestion and all the problems that go with it. Taking our energy directly there's no problem. You never get a bad stomach from using prana.

So it's a wonderful day when we celebrate a resurrection. If you people have any questions on Jesus, his teachings, the meaning of his life and so forth, if I could I'd be very happy to answer them. I'd rather you ask questions so we can get more direct to what you want.

[Speaker 2] (2:25:32 - 2:25:44)

A lot of controversy about something you said on the cross, Father, Father, why have you

forsaken me, or something like that. It seemed completely out of keeping with his feeling at the time, the mistranslation.

[Speaker 1] (2:25:44 - 2:28:29)

I very strongly believe he never said it. A Christ and even Jesus could not say, my God, my God, why hast thou forsaken me? Especially when he's going through the crucifixion and the resurrection.

And I believe there are others who think that way, that what he really said was he was calling for Elias. And the word is very similar, God, in the name. Elieli means God, God.

Any name with that in it is a God name. I don't believe he said it, I don't believe he could say it. Has anyone studied the evolution of our Bible?

If you study the way our Bible came about, you'll hit one point where they just had a bunch of manuscripts and just at random threw them together. It went through a long period of having to be put out underground. If you were caught with a Bible, you would have lost your life.

Things were coded, so as not to get into trouble with the authorities. And never did code it. Like the chapter on Revelation, which is really the most important chapter in the Bible because Genesis is the descent of God-man down into human-man, and Revelation is the ascent of human-man back into God-man, back to God.

So there are mistakes in the Bible, and yet many people say it's the last word of God. They don't know that it's the last word of the men who were putting it together and interpreting it. And these are things I couldn't put on a public tape, sir.

Because too many people, without question, accept that our Bible is the last word of God. But really I agree with them, and it should be the last word, but not the first.

[Speaker 4] (2:28:30 - 2:28:31)

Yes.

[Speaker 1] (2:28:34 - 2:31:25)

Because if you read it, it just doesn't make sense, the majority of it. And to put up God the highest intelligence with the intelligence of the words of that Bible is a terrible insult to God. And if you don't believe me, open the Bible and read it.

Read it like you would any ordinary story or book, and you'll see it doesn't make sense. And that's why our ministers quote one sentence from one chapter and another sentence from over here, another sentence from way over there. It's just not logical if you go through it.

So there are mistakes in the Bible, and I feel sure that Jesus never said that. I think another thing that is very badly played up is the crucifixion. I keep going to the chapel of the Holy Cross.

You see how horrible Jesus on the cross there, you know, blood, thorns. That's not godly. Even when Jesus would be on the cross, he would be in a very high state of bliss.

And the worst thing of it is they do not play up the resurrection. They play up the crucifixion. Why?

In our relatively low period on this planet that we've been in for the past 2,000 years, man being in a low state of consciousness loves blood and killing. And so they have Jesus pictured that way instead of a radiant, brilliant, resurrected Christ. They give us these awful reproductions that are in accordance with man's consciousness, not the consciousness of a Christ.

Any other questions? People go up so high, you won't have any questions. When you get up there, there are none.

I better talk down.

[Speaker 4] (2:31:29 - 2:31:31)

What do you think of the Aquarian Gospel?

[Speaker 1] (2:31:35 - 2:31:37)

It's a nice book to read. Did you read it?

[Speaker 4] (2:31:38 - 2:31:38)

Yeah.

[Speaker 1] (2:31:44 - 2:33:18)

I feel that it's a book that came through mediumship. If you investigate things that come through that way, there's some accuracy in them, and there's also some inaccuracy in them. So you just don't know.

But it reads better than our Bible does, doesn't it? It's an inspiring book, isn't it? Yeah.

I've got it. I know. The best religion is to know the truth, and the truth shall make you free.

Well, the best religion is to go free. Do you have any question on the place of Jesus and with the SRF gurus? There you go.

[Speaker 5] (2:33:18 - 2:33:18)

There you go.

[Speaker 1] (2:33:26 - 2:33:27)

What's the question?

[Speaker 3] (2:33:28 - 2:33:30)

What is Jesus' connection with Earth?

[Speaker 1] (2:33:32 - 2:41:35)

The spiritual guidance of this planet is a very well organized thing because it's run by the very best men on our planet. The higher the spirituality of a being, the greater the wisdom, the greater the intelligence. So the top spiritual men are very well organized and very knowing men.

Our knowledge and our history is very fragmented from, I guess, 3000 B.C. on. We even say before that man was caveman. And all this isn't so.

There is a spiritual direction of this planet. There is one mind guiding this planet. There is one mind guiding our solar system.

And there is a mind above that guiding the spiritual evolution of our small universe. And then there is another mind above that guiding the larger universe. And then there is a mind above that guiding the evolution of the omniverse.

It is an omniverse. It goes from infinity to infinity. But there is an intelligence, a mind guiding the spiritual direction, which is the real direction, which is the real evolution of every planet.

And so the direction of this planet is very singular. There is one mind up there guiding it. And those who are under him are all one group.

And they don't say, My religion is right and your religion is wrong. Now what religion does God have? Anybody know?

Maybe we can all join that religion, whatever it is. God doesn't have religion. God has people.

And every person is a child of God. So the group at the top are all very united and singular in direction. However, they try to come down to meet the acceptance levels of some of us.

If we divide ourselves up into, say, Hindus on one side and Christians on the other side,

so they've got to send out two leaders, one for the Hindus and one for the Christians. If there's others, they'll send out a third and a fourth. But the top group is all united.

Jesus, Yogananda, Yukteswar and the others have been coming back again and again to help in the spiritual evolution of this planet. And as far as they're concerned, they're one group who know each other and work together. And I'm convinced that this group of Jesus, Babaji, Lahiri Mahasaya, Yukteswar and Yogananda are the top leaders in the spiritual evolution of this planet and that they are working together in a very unified plan, which I am also convinced will become known in another 25-30 years when the earth starts really being guided by a spiritual direction rather than a monetary direction.

Even those on the path don't realize how much we worship materiality. And if we didn't worship materiality as much as we do, we would get our spiritual diploma. We would get our resurrection.

The only thing that stops us is that we worship materiality more than we worship spirituality. But when you get to the place where you want the spiritual as much as, equally as much as you want the material, you'll get the spiritual because that spiritual direction is always in you. This is what you're really driving for.

You call it happiness. And when you consciously want the spiritual as much as you want the material, that inner drive which is in the spiritual direction only puts the weight on the spiritual side and you'll zoom up. So these men are a united group.

They see the world as a unit and are guiding it to the best ability that the world will take from them. None of them are dead. They're far more alive now than they were when they were limited to a physical body.

Any one of them could use a physical body if they wanted to and probably would use it much more than they do if it wouldn't scare us to death. But most of us would be terribly frightened if they appeared to us in a physical body and began talking to us. Most of us would be in a state of shock.

And being frightened, we would be unable to receive the spiritual message that they would have for us. And if you ever have a vision of a master and you want to know whether it was true or not, you can tell whether it is so simply by this point. They never leave you the same.

They first lift you sky high and then feed you with material, not material, the kind of material that does, it's a bad word, with a spiritual knowledge that gives you a realization that lifts you to a higher state than you were in before. And that's a simple test as to whether you had a vision of a real master. You've been raised spiritually with their help.

They would never come in to socialize. They would come in only to help us grow

spiritually. Did I answer the question?

There's a lot of other things thrown in.

[Speaker 3] (2:41:37 - 2:41:38)

That's fine.

[Speaker 1] (2:41:40 - 2:41:50)

They are a group. They have been together before this present era. They're working together in this era and they'll be working together in the next era.

[Speaker 3] (2:41:52 - 2:41:59)

Will Babaji be the leader? Everybody will know when he's the leader.

[Speaker 1] (2:42:00 - 2:42:12)

He is now. Hang around until 2000 and you'll know. You'll know.

You won't have to listen to me. That's better knowing, isn't it?

[Speaker 3] (2:42:17 - 2:42:26)

Some other people believe in the second coming of Christ. Is Christ going to come? Or is the second coming when he comes with the leader?

[Speaker 1] (2:42:26 - 2:44:24)

The second coming of the Christ is the coming of the Christ. His second name was not Christ. I don't know what it was, but I imagine it would be Son of Joseph.

Any more than your name is missed. The word Christ is a title. So the second coming of the Christ is really the time that we become a Christ.

When we awaken to our Christhood. I do not believe that it will be Jesus coming back in a body and saying, Come on gang, we're off to the top. He would if he could do it, but he cannot make us be a Christ.

We have to do it for ourselves. Fortunately so. If he could make us a Christ, someone else can make us an unchrist.

But when we do it, it's there forever. That would throw me into a controversy. I believe it's Krishna.

Jesus is working hand in hand with him. But you can believe whatever you want.

[Speaker 5] (2:44:27 - 2:44:31)

We can still touch the force or reach out to the force.

[Speaker 1] (2:44:31 - 2:45:50)

Sure. It's all the same force with different tags on it. Called Jesus, Krishna, Buddha, Mohammed, etc.

When you see the truth is just one. There's only one beingness. And the I of you is it.

Just as much as Jesus or Krishna is it. You are exactly co-equal in that top state. Because there's only one.

So we are it. Living under an illusion that we are separate from it and from each other. But when you see the truth, you'll see a singular oneness.

That the God of the universe is the I that I am. And that you are me and everyone is everyone else. But we have to remove the illusion of separateness in order to see it.

And this you must do to get your Christhood.

[Speaker 5] (2:46:00 - 2:46:02)

How do people like Mohammed see themselves?

[Speaker 1] (2:46:09 - 2:53:56)

Through their eyes. They all see themselves as the same Self, with a capital S. He would never speak of himself as I or me.

Because of that. And because there are so many different natures of people, we need different natures of teaching. Like his specialty was self-inquiry.

Which is really the very highest of all teaching because in the end everyone has to get the answer to What am I? But it's so high, I have yet to meet the first person who was successful with it. How long should it take one to discover himself?

A second? A week? A month?

A year? Successfully using self-inquiry should take a month or two. But how many people have succeeded?

Therefore his teachings are for the few. The very few. The fewest.

When you come down you get the Gnanic, the wisdom way, which is the intellect way, which is the next highest, fastest, steepest way. After that I would classify the scientific method way of Raja Yoga, of which Kriya Yoga is a refinement. With that you don't need

any beliefs.

You just do those eight steps and you're there. And then the next fastest way would be love and devotion to God, which is the Christian way. I guess the next way is Christian also, the service way, karma.

Doing selfless service with no interest in the fruits thereof. That too will get you all the way to the top if you'll give only selfless service. So those are the main avenues, the main natures of the teachings.

And within them you get variations. To the extreme at the top is Ramana Maharshi and Shankaracharya. Get down into love and devotion.

There are many great ones from the past. And different teachers are to suit different natures of people. So the best teaching for one is the teaching that suits him best.

One that he likes best is the best for him. You can make it through any one of the paths if you would just go all the way on that path. And the one that suits one best is the path he was on before this lifetime.

He meets at this lifetime. It seems natural and easy and good to him because he was on it before. Pardon me for using the word he, all you girls, but this is a dual society.

They still have a word for miss and missus called MSS. How do you pronounce it? Miss?

Miss. But that's wrong too because it doesn't include the men. That's just as chauvinistic as mister or missus.

I think I need something or some person in order to make me happy. The moment you let go of that, that agony is gone and you're happier. Because the unhappiness is caused by your wanting and your mind thinking, I haven't got, how can I get?

And the disturbance of your mind covers up this very happy being that you are. Covers it up with a need. And then when you get, say, the fulfillment of that need, you only have a moment of pleasure shortly after which that same thing is there.

Right? Right. So you can never ever satisfy any desire.

It's impossible to satisfy a desire. If you did, you'd never want it again, right? Any desire you'd satisfy, you'd never want it again, right?

So the fact that we want it again proves that we never satisfied it. So you put yourself in a state of a constant hunger for, and that's why I say it's an agony. And the only way to rid yourself of it is to let go of the wanting, let go of the attachment for it.

And when you do, you'll feel happier, freer, lighter. Let go of all your attachments, you'll

be so light you won't be able to stay on the ground. Really.

You have no more desire. Should you just put a mere thought in your mind, it would instantly materialize, whatever it is, because within you is all power, and it's covered over. This tremendous power behind us is covered over by our wants, which are really miserly, the little things we want in this earth are nothingnesses.

So if you let go of all the desire, suddenly you'll be in a place where you've reached the ultimate happiness. And should you want something, the moment you have the thought of it, it would appear. Did I answer your question?

[Speaker 3] (2:53:57 - 2:53:57)

Yes.

[Speaker 1] (2:53:59 - 2:54:52)

So the thing to do is to try to let go of all desires, all attachments, all aversions, and be free to have you do whatever you want, instantly. You can prove this to yourself by doing it. The more you let go of attachments, the happier you get.

And the easier it is to get things. Any other questions?

[Speaker 5] (2:54:57 - 2:54:59)

Why did we create this in the first place?

[Speaker 1] (2:55:03 - 2:59:24)

If you accept that you created it, I should ask you that question. But I'll answer it anyway. We started off in the state of all-knowingness, all power, and started to play a game of limitation, just to be slightly limited, and then let go of it and feel good.

And then we tried further limitation, more limitation, and then couldn't let go of it. Because the limitation was bothering us, we pushed it to the unconscious, subconscious mind. Anything we don't like, we push to the background in our mind.

Like right now you have so many thoughts going on in your mind that are operating the body, they're protecting you from this, and all your desires are in your subconscious now. They're not all expressing themselves, are they? So they're all back there.

So setting up this subconscious mechanism got us to the place where we lost sight of what we were doing, and then we thought we were getting our joy from the things external to us. And so we go for that more and more and more until you see what we have in the world today. It's a real mad situation, where, in this country at least, everyone has everything.

They don't think so, but everyone has more than enough food, clothing. Even in the poverty levels they have more than enough food. When I say more than enough, I mean to satisfy their hunger.

And we were never so miserable as we are now. When we get far enough down where we can't take it anymore, then we start going back the other way. We start questioning, you know, what is this all about?

Why am I so miserable? Here I should be the happiest person in the world, like you. You should be the happiest person in the world.

Why? You've got a nice family, nice friends. You never have to worry about eating.

You've got everything, right? So you should be the happiest person, but we're not. Why?

Because things do not give us the happiness. We lost sight of what happiness was. Happiness is our pure state of beingness, that's all.

If you could just only be, you would be in the ultimate happiness. So we started out playing a game and we got caught up in a trap of thinking that happiness lies outside of ourselves. And we went for it more and more and more until we're at wit's end right now.

However, the suffering drives us back into the right direction to where we came from originally. When you suffer, you have to look for a way out of it. But that's how we got caught up.

It's just ignorance right now of what happiness is. Ignorance of what we really want. That keeps us bogged down.

But now that you know, you can take the direction, you can drop all this silly looking for happiness outside of yourself. Dig for it within and you'll discover that that's right where it is. And you'll be happy.

Did I answer your question?

[Speaker 2] (2:59:26 - 2:59:31)

Yes. Yes and no. It doesn't click.

[Speaker 1] (2:59:32 - 3:01:57)

Because you don't remember having done what I said we did. If you remembered it, you'd say, oh boy, this is ridiculous, I'm going right back to where I was and immediately you'd be there. But we have so convinced ourselves that, you know, it's out there in people and things that our happiness lies.

We are so convinced ourselves of that we don't want to let go of it. Separation... Their

beingness is not separate.

Your mind is not really separate. All minds are locked in. I can't think of you without you picking up a thought of it.

But you'll throw it out as quickly as I think of you. But minds are all connected. But behind that, our beingness is all just one beingness.

It's like a vast ocean in which each drop says, I am separate from the next drop. We're all like these drops. You're saying all these drops are separate.

I'm saying, uh-uh, it's all one ocean. But the oneness is the beingness of us, the isness, the life, the consciousness of us. That's all one, appearing as many, falsely appearing as many.

Now, when you'll see the truth, you'll think every body you see is your body just as much as that one is. Because you'll see the oneness of it all. And so your point of view changes completely.

You don't see separateness anymore. You'll just see yourself in everyone. But for that to make sense to you, you have to experience it.

[Speaker 2] (3:02:00 - 3:02:03)

Is there a way to start the feeling out?

[Speaker 1] (3:02:04 - 3:07:58)

To start the feeling? Yeah, turn your attention inward, back on what am I. The more you discover what you are, the more you'll discover that your beingness is the beingness of the universe.

That will unite you with the universe when you discover that. So you must turn your attention back in with the question, what am I? Assuming I am not this body, I am not this mind.

Who am I that has this body, who has this mind? Get the answer to that. Who are you who has that body, who has that mind?

And by turning your attention inward, you have it in the right direction. And if you keep it there, you'll see the answer. And that's the only place you'll get it.

You won't get it from a book. You won't get it from listening to anyone. You'll get it only by turning your attention inward and discovering it for yourself.

And when you do, you discover that you have no limitation. And that's the only thing that will ever convince you, is when you do it. So, do it and see.

If you don't take this direction, you're guaranteed all the misery there is, which is proven by everyone in the world. Everyone looking for happiness in the world is miserable. Everyone's looking for happiness in pills.

And I don't mean dope. You take the field of medicine. A group of doctors got together and complained that they're dispensing just too much of medicine.

And the reason for it is that the patients are demanding it. They think there's a medicine that'll cure all their troubles. They keep demanding it from the doctors, and the doctors know it won't do it.

But the field of medicine points up how much we're looking for happiness external to ourselves, to the degree we think some little chemical is going to give it to us. And it doesn't. Then we get frustrated.

Then we take the chemicals that knock us out, like alcohol, barbiturates, or chemicals that'll knock us out of our mind, the psychedelics. I'm just pointing up how far we've gone to the extreme in trying to find happiness external to ourselves, and we can't do it. So the world is getting to a point of crisis where it'll either have to go in the right direction, or it'll destroy itself.

But the world goes on. The fastest way is determined by how much you want your freedom, your happiness. If your wanting out is as strong as your wanting in this world, you'll quickly get out of it.

Your mind'll quiet. So the key is the intensity of your desire for it. If your desire is strong enough, you can do the entire thing in one second.

If your desire for it is equal to your desire for happiness in the world, you'd get it in a matter of months. Total quietness of mind. Because mind is just a mechanism of trying to get, setting up black and trying to fulfill it.

When you see what you are, when you see that you are the all, all thoughts drop away. There's no need for anything when you're the all. And so your mind is dropped.

And you could drop it all at once. Yes, but that's what I mean.

[Speaker 3] (3:07:59 - 3:08:02)

How do you really drop it?

[Speaker 1] (3:08:02 - 3:10:00)

The answer is wanting it more than you want the world. It's wanting it that does it. And that is the key.

Now if you ask me, how do you want it more? I can only say by wanting it more. No one can turn your want on for you.

You have to do it. It helps when you accomplish something and begin to see that this direction is correct. You get more convinced and then the added happiness should make you want it more and more and more.

Although most people, once they get an easier way of life, they quit. Then they want to use it in the world. But wanting it is the key.

The only reason why we have this world of misery is we want it. Saying we don't. But we do.

Because the mind is only creative. Whatever we experience is what we have wanted. So maybe looking within yourself to discover that you want this thing might first help you to want to let go of it.

See, we act as though we don't want it because most of our wants are subconscious. So again, wanting it is the key.

[Speaker 5] (3:10:26 - 3:10:29)

If you really wanted it, you would just plain drop everything else?

[Speaker 1] (3:10:32 - 3:13:12)

Touché. That's it. If you really wanted it, you'd drop everything and go only for it and you'd get it quickly, very quickly.

I can show you the entire way. Just stay with that. If I really wanted it, I would drop everything and just only go for it.

There's a lot of degrees of it. To the degree we free ourselves of our accepted limitations, to that degree we attain our freedom. So you're as free as you have no desires.

Theoretically it could be done in one second because all the power of the universe is right within you. If you would use it, you could do it in a second. How?

By letting go of this constant distraction of wanting things in the world. That's a 26-hour-a-day preoccupation, even when we're sleeping. So all the time we're wanting this, wanting that.

And once they're all in our mind, we don't look at all these wants. If they all came up at one time, I guess we'd explode. It's really simple.

And it's easy if we do it. It's very easy if you do it. If you don't do it, it's impossible.

The path is not hard. It's either easy or impossible.

[Speaker 5] (3:13:23 - 3:13:27)

When I first heard you say it was heavenly, I read it.

[Speaker 3] (3:13:31 - 3:13:50)

When I first heard or read that, I felt, well, I might as well give up now. And I've heard others say that. But I think I understand what you really mean now.

[Speaker 1] (3:13:59 - 3:14:01)

Mean now with respect to what?

[Speaker 4] (3:14:02 - 3:14:06)

That you say it's either easy or impossible.

[Speaker 1] (3:14:06 - 3:15:13)

Impossible. It's really very easy. It becomes impossible because our mind, every moment, is peppered with thoughts of the opposite, of attachments, aversions, that we hold on to.

And every moment your mind is, you know, ba-ba-ba-ba-ba-ba-ba-ba-ba-ba-ba-ba. All that noise is covering up you just simply being, without all that attachment or aversion. So, if you do it, if you drop all this unconscious garbage, it's easy when you do it.

But if you don't do it, it's impossible. People say it's hard. It's not hard.

It's impossible. So again, it boils down to what we said before.

[Speaker 4] (3:15:14 - 3:15:15)

It's how much you want it.

[Speaker 1] (3:15:21 - 3:21:02)

People say, yeah, oh, I want God. Oh, but my wife first, and my job second, and my children second, and my job third, then God. And those things just keep us away from it, from seeing that we are it.

Now, anyone who does what you said, or drops everything and just goes for it, gets it very quickly. Weeks, maybe months, as a whole thing. So just hold that, and maybe some week you'll do it.

And it won't be a weak moment. This is why I stopped going around talking. It's easy.

Anybody who wants it can get it. I've given the direction again and again and again to so many people. And how many of them took it?

How many of them went all the way? The majority have made life easier. And then try to use it in the world and stay there.

Instead of staying there, if you're not going freer, you're going this way. And this is what happens to almost everyone. But they made me realize they don't want it.

That I'm imposing when I keep pushing it on them, pushing it on them. It's really an imposition. That's why you don't see me in California anymore.

It's the only reason. I've got no right to impose my ideas on people. And of course anyone who wants it is all in black and white now.

All you need is just one session to take you all the way. Or one sentence in the Verities can do it for you too, if you get the full meaning of it and carry it through. So someday, sometime, someplace, every one of us finally makes that decision.

And then we do it quickly. Until that time we sort of play with it. Taking a tiny bit of it at a time.

Tiny, tiny bits of it. We keep taking it and taking it. And we play around with that taking bits of it until we finally decide, so out of the hell with this, I'm going to do it and we do it.

We go free. But we must turn our direction away from looking for it out there in the world. We must turn the direction totally within and look for it there.

I feel like asking the questions now, and there's only one question I would ask. Why don't you do it? It's so silly for an infinite being to heap upon himself or herself infinite trouble.

It's so silly. Why not just be what you are and have the ultimate happiness? I can answer for you.

The reason why you don't is you want the world more than you want to discover your lack of limitation. But everyone does it some time or other. Because we're never satisfied until we go all the way.

[Speaker 4] (3:21:05 - 3:21:35)

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